

FEBRUARY, 1911

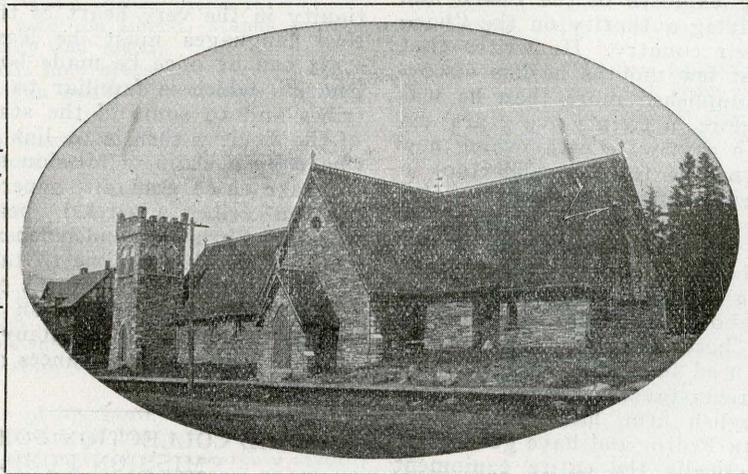
Now it is high time to  
awake out of sleep.



He maketh His sun to rise  
on the evil and on the good.

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma



## Bishop :

The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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Principal of the Shingwauk and Wawanosh  
Indian Homes, - - - Sault Ste. Marie, Ont.

## AN UNKNOWN LAND.

THE South American Missionary Society has set itself the twofold task of evangelising the aborigines of South America and of ministering to the thousands of British men and women who are scattered over her republics. The great success which has followed the Society's work in pacifying, colonising, and evangelising the Yaghans of Tierra del Fuego, the Mapuches of Chili, and the Lenguas of the Paraguayan Chaco encourages it to extend that work to other tribes. Mr. W. Barbrooke Grubb, the pioneer of the Paraguayan Chaco Mission, who has lived twenty-five years among savages, may with justice be regarded as the most successful missionary explorer of the Chaco and the greatest living authority on the Chaco tribes and their country. He writes that during the last few months he has discovered and accomplished more than he was able to do before in twenty-five years' experience. With a view to establishing new Indian Missions, he recently undertook a journey of exploration in the Bolivian Chaco, which even to-day is a terra incognita, and the immediate result of this journey has been the establishment of an Indian Mission at San Pedro, in the Argentine Chaco, about 250 miles west of the Paraguayan Chaco Mission. The work is to be commenced in March next in most favourable circumstances. Messrs. Leach Bros., an English firm, have large sugar estates at San Pedro, and have generously provided practically the entire equipment of the Mission for the first few years—land, houses, garden-plots, and buildings for a church and school. Some 6,000 Indians, chiefly, Tobas, Chiriguanos, and Maticos, gather annually at San Pedro to work in the sugar harvest, remaining there for some months before returning to their fastnesses. The work of colonisation, education, and evangelisation, therefore, can be begun immediately without any of the expense and delays usually encountered in pioneering. To have a resident Indian population in one small area for six months of the year presents a unique opportunity for aggressive work.

It is proposed to form a township of 1,000 Indians. The firm will provide the men with employment for the whole year on their estates, while the Mission staff devote their attention to the education of the men, women, and children by schools,

classes, services, etc. A staff of four—a clergyman, linguist, medical man, and nurse, all experienced workers from the Paraguayan Chaco Mission—will sail in the Spring to join Mr. Grubb. It is possible thus to draft men from the old to the new Missions by the fact that several of the Lenguas are now sufficiently advanced and staunch in the Christian Faith to act as native evangelists to their own people. San Pedro offers another important advantage. It is situated on the border of the Indian territory, and will thus serve as a base of operations from which to strike north and east. By gaining friendship with and influence over the many tribes represented at San Pedro it will be possible to accompany them to their hunting grounds in the interior, and thus establish Christianity in the very heart of their country. New languages must be learned, but a start can at once be made by teaching in Guarini, which is familiar to most of the tribes and to some of the staff. The aim of the Society then is to link up the whole Chaco by a chain of Mission stations, and to make these nomadic, superstitious, and heathen tribes a settled, peaceful, hard-working, Christian, and independent people, who will be able in time to take their proper place in the development of their country, and by the cultivation of Christian virtues to withstand the many temptations offered them by the advances of civilisation and commerce.

## SPECIAL COLLECTION FOR DIOCESAN MISSION FUND.

TO every parish and mission have been sent printed envelopes for distribution among the Church people in Algoma for the purpose of enclosing their special offerings for our Diocesan Mission Fund on the First Sunday in Lent, March 5th next. If there is any shortage a few more can be obtained from Rev. Canon Piercy, Sturgeon Falls, Ontario.

"The New Era" for February comes to us with a new cover—a distinct improvement on the former one. The advent of the new editor-in-chief is almost marked by the abolition of "compartments," which will be likely to find favour with the Church public. Our Church Missionary organ should enjoy a general distribution in the whole constituency—that is, from one end of Canada to the other.



# The Algoma Missionary News

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## ST. MATTHIAS' DAY.

**W**HO is God's chosen priest?  
He, who on Christ stands waiting  
day and night,  
Who traced His holy steps, nor ever ceas'd,  
From Jordan banks to Bethphage height:

Who hath learn'd lowliness  
From his Lord's cradle, patience from His  
Cross;  
Whom poor men's eyes and hearts consent to  
bless;  
To whom, for Christ, the world is loss;

Who both in agony  
Hath seen Him and in glory; and in both  
Own'd Him divine, and yielded, nothing loth,  
Body and soul, to live and die,

In witness of his Lord,  
In humble following of his Saviour dear:  
This is the man to wield th' unearthly sword,  
Warring unharm'd with sin and fear.

But who can e'er suffice—  
What mortal—for this more than angel's task,  
Winning or losing souls, Thy life-blood's price?  
The gift were too divine to ask,

But Thou hast made it sure  
By Thy dear promise to Thy Church and Bride,  
That Thou, on earth, wouldst aye with her  
endure,  
Till earth to Heaven be purified.

Thou art her only spouse,  
Whose arm supports her, on Whose faithful  
breast  
Her persecuted head she meekly bows,  
Sure pledge of her eternal rest.

Thou, her unerring guide,  
Stayest her fainting steps along the wild;  
Thy mark is on the bowers of lust and pride,  
That she may pass them undefil'd.

Who then, uncall'd by Thee,  
Dare touch Thy spouse, Thy very self below?  
Or who dare count him summon'd worthily,  
Except Thine hand and seal he show?

Where can Thy seal be found,  
But on the chosen seed, from age to age  
By Thine anointed heralds duly crown'd,  
As kings and priests Thy war to wage?

Then fearless walk we forth,  
Yet full of trembling, Messengers of God:  
Our warrant sure, but doubting of our worth,  
By our own shame alike and glory awed.

Dread Searcher of the hearts,  
Thou who didst seal by Thy descending Dove  
Thy servant's choice, O help us in our parts,  
Else helpless found, to learn and teach Thy  
love.

—"The Christian Year."

## STATION.

**W**HO would be planted chooseth not the soil  
Or here or there,  
Or loam or peat,  
Wherein he best may grow,  
And bring forth guerdon of the planter's toil.

The lily is most fair,  
But says not, "I will only blow  
Upon a southern land"; the cedar makes no  
coil  
What rock shall own  
The springs that wash his feet;  
The crocus cannot arbitrate the soil  
That for its purple radiance is most meet.

Lord, even so

I ask one prayer  
The which if it be granted,  
It skills not where  
Thou plantest me,—  
Only,—I would be planted.

—J. E. Brown.

# DIOCESAN NEWS

## APPORTIONMENT FOR MISSIONS— DIOCESE OF ALGOMA—1911.

THE following list gives the amount assigned to each parish and mission to be raised in the year 1911 for the Missions of the Canadian Church:—

DEANERY OF ALGOMA	
Blind River.....	\$ 70.00
Bruce Mines .....	45.00
Copper Cliff .....	32.00
Echo Bay .....	16.00
Garden River .....	20.00
Gore Bay .....	56.00
Korah .....	45.00
Little Current .....	45.00
Manitowaning .....	30.00
Massey and Walford .....	36.00
Parkinson .....	13.00
Sault Ste. Marie—	
St. Luke's Pro-Cathedral .....	250.00
St. John's .....	60.00
Bishop Fanquier Chapel .....	8.00
Silverwater .....	25.00
St. Joseph's Island .....	45.00
Sheguiandah .....	32.00
Thessalon .....	50.00
Victoria Mines .....	25.00
Webbwood .....	45.00
	\$ 948.00

DEANERY OF MUSKOKA	
Aspdin .....	\$ 38.00
Baysville .....	38.00
Beaumaris .....	32.00
Bracebridge .....	100.00
Franklin .....	25.00
Falkenburg .....	38.00
Gravenhurst .....	70.00
Huntsville .....	50.00
Novar .....	45.00
Port Carling .....	50.00
Port Sydney .....	50.00
Uffington .....	25.00
	\$ 601.00

DEANERY OF PARRY SOUND	
Burk's Falls .....	\$ 50.00
Byng Inlet .....	30.00
Callander .....	25.00
Depot Harbour .....	38.00
Emsdale .....	62.00
Magnetawan .....	40.00
Nipissing .....	25.00
Parry Sound .....	115.00
Powassan .....	60.00
Rosseau .....	70.00
Seguin and Broadbent .....	45.00

Sprucedale .....	8.00
Sundridge .....	55.00
	\$ 633.00

DEANERY OF NIPISSING	
Cobalt .....	\$ 125.00
Charlton .....	8.00
Englehart .....	16.00
Elk Lake City .....	25.00
Haileybury .....	110.00
Latchford .....	25.00
New Liskeard .....	55.00
North Bay .....	140.00
North Cobalt .....	16.00
Sturgeon Falls .....	60.00
Sudbury .....	140.00
Temagami .....	8.00
	\$ 728.00

DEANERY OF THUNDER BAY	
Fort William—	
St. Luke's .....	\$ 95.00
St. Paul's .....	150.00
St. Thomas' .....	45.00
Nepigon .....	15.00
Oliver .....	25.00
Port Arthur—	
St. John's .....	225.00
St. Michael's .....	5.00
St. Ansgarius' .....	10.00
Schreiber .....	65.00
White River and Missanabic.....	55.00
	\$ 690.00

SUMMARY	
Algoma .....	\$ 948.00
Muskoka .....	601.00
Parry Sound .....	633.00
Nipissing .....	728.00
Thunder Bay .....	690.00
	\$3,600.00

Those in charge of the various missions and parishes throughout the diocese are expected to examine the above list and to take note of the amount which the mission or parish under their charge is required to raise. Copies of this issue of the "A.M.N." are sent to them for that purpose, and if any explanation should be needed they are requested to communicate with the Rev. Canon Piercy, the Clerical Secretary of the Synod, that everything may be made clear to their minds.

The following regular contributions, prescribed by the Synod of the Diocese (see Synod Report for 1909), are included in the apportionment:—

1.—The collection received in response to the M. S. C. C. Epiphany Appeal.

2.—The collection received in response to the M. S. C. C. Ascensiontide Appeal.

3.—The collection received from the children of our S. S. in response to the M. S. C. C. Lenten Letter

4.—Contributions received for the M. S. C. C. in response to the house-to-house collection made during the week beginning with the 12th Sunday after Trinity.

Should the above contributions in any particular parish or mission fall short of the amount required to be raised, it will become the duty of the incumbent and wardens of the said parish or mission to devise some special method of making up what is lacking.

These contributions, like all others, are to be sent to the Treasurer of Synod, H. Plummer, Esq., Sault Ste. Marie, Ont., and it is most important that they should be sent to him without delay. In this connection attention is called to the necessity of completing the apportionment as early as possible in the autumn. The tendency has been to leave the matter until the very end of the year, and this has led to great perplexity in many cases, and in not a few, utter failure to obtain the sum required.

#### THE BISHOP'S LENTEN PASTORAL.

DEAR BRETHREN OF THE CLERGY AND LAITY.—

**T**HE approach of Lent calls us once more to the practice of self-denial.

What does this mean? Does it simply mean that for six weeks those who profess to be Church people are expected to show their obedience to the Church's Lenten rule by giving up some luxury such as sugar in their tea, or by checking some little habit of self-indulgence such as sleeping late in the morning?

Well, it does mean this; and even though it meant no more the practice would be amply justified. For, surely, it is a matter of thankfulness when the children of the Church show a spirit of obedience and, though they do not fully understand their purposes, make with unhesitating loyalty and faithfulness whatever sacrifices the historic Church demands of them. But, surely, this mere unintelligent obedience, though it may perhaps have satisfied the demands of darker ages, cannot and ought not to satisfy members of a reformed Branch of the Catholic Church of Christ which has shaken off the shackles of super-

stition, taken its stand upon Scripture principles, and set itself, as far as possible, to give a reason for its faith and practice!

Why, then, should we deny ourselves in Lent? Surely for various reasons. Because (to mention a few) discipline of any kind is a wholesome medicine for the erring, haughty, sordid, self-willed souls of men. It breaks the chains of evil habit; frees the soul for higher flights of devotion; and helps us to gain that self-mastery which is essential to true success.

But all such reasons may be summed up into one. Self-denial builds up character. There can be no doubt about it; a man becomes a stronger, purer man when he catches the spirit of self-sacrifice, and begins to deny himself that he may do his duty to others. He is likest God when he gives himself for the sake of others.

And this is why the Church has so uniformly enjoined the discipline of Lenten self-denial. It is one way in which she tries to develop Christian character, or to put it in other words, to make us like Christ. And it is not until we make every act of Lenten discipline,—whether it be the risking of one's life in a fever slum or the giving up of sugar in one's tea,—at once an expression of devotion to our Lord and a means of becoming more like Him that we begin to attain the highest spiritual results from our Lenten observances.

And let no one think that this is a foolish and impossible ideal. The quaint words of George Herbert tell us a great truth:

“Who sweeps a room as for God's laws  
Makes that and the action fine.”

It is possible,—and this is what we need supremely in these sordid days,—to associate our Saviour with ordinary life, and to link Him in with even our most trifling acts of service.

Ah, that we could realize how much our characters depend upon our willingness and ability to “give up” something we really value for Christ's dear sake! It is not too much to say that in this as in every age, many a young man's character is hanging in the balance—and with his character his destiny—waiting for him to make some real, if not some great, effort of self-sacrifice for his Master's sake!

A young man, in the exuberance of religious fervour, came to Christ and asked what he must do to inherit eternal life. After some probing of the young man's conscience the Lord prescribed for him—

"Go sell all that thou hast and come follow Me." It was a drastic remedy! But it is only what He is saying always and to all. "If any man love earthly things more than Me he is not worthy of Me." It is only what the Church is saying each Lent to all her children. "Until you can give up and endure all that may be necessary to prove your love for your Master you are not worthy of Him." "Until the discipline of Lent, and everything it stands for in the way of self-denial, becomes not merely easy but sacred to you, for the love of Him for whose sake you submit to it, your love is not what it ought to be,—there is yet much left to be desired in your Christian character."

This is something of what the discipline of Lent should mean. May God give us grace this year so to use the round of Lenten fast and devotion that our Diocese as a whole may be enriched in spiritual character thereby.

Finally, my dear brethren, I urge upon your notice the approaching Lenten envelope collection for Diocesan Missions. It will be a good test of the reality of our Lenten professions. Each year that passes makes us more than ever dependent upon our own resources. Each year that passes should therefore make us more liberal in our contributions towards the support of our poorer missions.

Believe me, as ever,  
Your faithful friend and Bishop,  
GEORGE ALGOMA.

#### TEMAGAMI.

**T**O Temagami—a spot on the shore of the beautiful lake of the same name—another place in the Diocese which is so full of delightful summer resorts, the Bishop paid a business visit on January 7th. He looked into the affairs of this new mission, found the church up and the basement of the building in use. The upper part is unfinished and much too cold for use. The size of the building is 51x27 feet and will cost about \$2,000. Of this amount the people will owe rather more than half—quite a load for the present small community. The place will, no doubt, be a favorite resort in the not distant future, situated as it is at the head of navigation on the beautiful and far-famed Lake Temagami. A good deal of credit is due to the men of the congregation for pushing the building to its present stage of completion.

#### ECHO BAY MISSION.

**S**UNDAY, December 18th last, the Bishop spent in Echo Bay Mission, and took part in three services. In the morning he was at a new centre—Iron River—about five miles from Echo Bay. It is a beautiful spot and there is a little group of Church people in the neighbourhood. The service was held in the school-house. Thirty persons were present. The teacher's desk was requisitioned for Holy Communion. The little band of Church people were delighted at having the Bishop there. After lunch at a settler's house the Bishop and missionary, Rev. W. E. Phillips, drove to Sylvan Valley for early Evensong, at which two persons were confirmed. The little church was full and considerable interest was manifest. Sylvan Valley has been a sort of out-of-the-way place and has suffered by infrequent and irregular ministrations. But even yet it may be said that there are prospects that it might become a strong centre.

The evening found the Bishop at Echo Bay for Evensong. The new church was filled with people. Two persons were confirmed here. Our numbers are not large but there exists a feeling of much thankfulness for the privilege of enjoying the ministrations of the Church. Mr. Phillips enjoys the good-will of the people generally throughout the Mission.

#### DEATH OF JUDGE JOHNSTON.

**W**ITH quite a shock came the news that Frederick William Johnston, Senior Judge of the District of Algoma, was dead. He was about his work within a few days of his decease, among other things with the business of the Algoma Indian Homes' Committee, of which he has been Secretary for many years. On Thursday he was at a meeting of the Committee; on the Monday following, January 16th, he died of pneumonia in the General Hospital, Sault Ste. Marie. A sad feature in connection with the event is the fact that his wife was absent in England. Judge Johnston was 62 years of age and had been a judge in Algoma for 20 years. He was therefore one of the older residents of our See town. In Church matters he has ever taken an active part, both in connection with the parish of St. Luke, which he has seen grow from the

status of a mission into the flourishing mother church of the diocese, as well as in extra-parochial concerns. Twice he was the lay representative of his parish to the Triennial Councils of the Diocese (1892 and 1895) and once he was elected lay delegate to the Provincial Synod. Not a little debt is due to him for his services on the Committee of Management of the Shingwank and Wawanosh Homes, to which he was appointed by the late Bishop Sullivan. Besides a widow he leaves a family of three sons and two daughters, to whom our deepest sympathy is extended.

WIDOWS' AND ORPHANS' FUND.

IN compliance with the requirements of Canon 9 the statement below is published. It would seem that some of the clergy fail to recognize the value of the W. & O. Fund, otherwise the number of those on the fund would be doubled:—

At credit of the fund.....	\$24,454.21
Income .....	1,012.39

ANNUITANTS

Mrs. Chowne .....	\$150.00	
Mrs. Ilwyd .....	150.00	
Mrs. Sullivan .....	125.00	
Mrs. Pardoe .....	100.00	
Mrs. Ulbricht .....	100.00	
		\$ 625.00

CLERGY ON THE FUND

- The Bishop.
- Ven. Archdeacon Gillmor.
- Rev. Canon Frost.
- Rev. Canon Young.
- Rev. Canon Piercy.
- Rev. Canon Allman.
- Rev. Canon Burt.
- Rev. D. A. Johnston.
- Rev. A. W. Hazlehurst.
- Rev. W. H. Hunter.
- Rev. B. P. Fuller.
- Rev. F. H. Hincks.
- Rev. L. Sinclair.
- Rev. P. W. P. Calhoun.
- Rev. C. W. Hedley.
- Rev. C. W. Balfour.
- Rev. S. H. Ferris.

DIOCESAN NOTES.

**S**T. Stephen's Mission, on Bruce Hill, Sault Ste. Marie, has now its own building. The rector of St. Luke's pro-Cathedral, Sault Ste. Marie, Rev. A. H. Brooke, M.A., has made this mission a

going concern. He acquired a most suitable site and has erected upon it a hall of good dimensions and style in which the people may have a Church home in their midst. A flourishing Sunday School is in existence.

The parsonage at St. John's, Sault Ste. Marie, has been improved much during the autumn. Some \$1,400 has been expended upon it. The building has been moved to the south of the Church property, a concrete basement put under it, the building has been brick veneered and modern conveniences installed. The parsonage is now completed and has been made most comfortable. There remains upon it a debt of \$700.

Rev. Canon Hincks, the father of the esteemed rector of Bracebridge, died there on January 2nd while on a visit to his son. He was ill only about a week. Next day (Tuesday) the Bishop went to Bracebridge and took the celebration of Holy Communion in St. Thomas' Church. The body was taken to Ingersoll for interment. Our condolences are tendered to the bereaved family.

After the Executive Committee meeting last month the Bishop left Sault Ste. Marie for Haileybury and other points in the Temiskaming region. He would experience a pretty cold wave there. The weather is severe this winter—more so than usual.

Rev. A. T. Banks has resigned the parish of Gravenhurst and has obtained six months' leave of absence, which period he will spend in England. He will be there before these lines are in print.

The Bishop paid a special visit to Massey and Webbwood Missions on December 20th and 21st, looking into affairs generally and encouraging the local workers.

Rev. Mr. Rainier, from Calgary Diocese, as locum tenens is ministering to the people of Schreiber Mission.

The date for the meeting of the Synod of Algoma this year is Wednesday, June 7th.

With gladness we report Rev. Canon Young as much improved in health.

A newspaper paragraph chronicles the death in Toronto of Rev. Alfred Osborne, D.D., aged 66 years. He will be remembered in Algoma over twenty years ago as the incumbent of Gravenhurst and Examining Chaplain to our late diocesan, Bishop Sullivan.

On the Feast of the Circumcision (January 1st) the Bishop took the duty at Gravenhurst and before leaving made provision for the continuation of the Sunday services in the parish during the vacancy.

In starting the Boy Scout movement Rev. A. H. Brooke, rector of St. Luke's, Sault Ste. Marie, has taken time by the forelock. The outlook is most promising.

The parsonage at Nepigon has at last been completed and Rev. L. A. Todd, the missionary, is now under its sheltering roof.

Christmas, 1910, the Bishop and his family spent in Hunstville, where he took part in the services of the day.

#### CHRISTIANITY VS. CASTE IN INDIA.

THE Bishop of Madras writes: "A little while ago I visited a town which has been for the last fifty years the headquarters of one of the five districts into which the Telugu Mission of the Church Missionary Society is divided. During my visit I distributed the prizes to the Hindu girls of the Mission Girls' School in the town. The schools are attended largely by the daughters of the leading Brahmans, merchants, and high-caste families of Ellore; but I found that every single teacher in all the schools was a Christian woman of out-caste origin. It is only a few years ago that the Mission High School in the same town was four times emptied of all its Hindu scholars because a single Christian boy from the out-caste classes was admitted as a pupil; yet here were the out-castes actually teaching the Brahmans! And this is by no means an isolated case. In many of our Mission Schools and Colleges Brahman students are taught by out-caste masters. The hereditary custodians of learning are actually sitting at the feet of the despised out-castes."

#### DEFENDED IN PERIL.

THE late Bishop King, of Lincoln, in his curate days, was sent for to visit a man some mile and half away, who was said to be dying. The night was dark, and the way lonely, but the young curate trudged on, only to find that there was no one ill at all, and he returned home puzzled and perplexed. Years passed and the incident faded from his memory. When he was a Bishop he visited a man under sentence of death and, to his great surprise, the criminal asked the Bishop if he remembered this incident. "It was I," said the man, "who gave the false message; I wanted to lure you out that I might rob you in the lonely road." "Why didn't you attack me then?" asked the Bishop. The reply was, "I hadn't the pluck. I lay in hiding, as I had determined to attack you on your way back, but, when you came near, I saw you were not alone." "But I was alone," persisted the Bishop. "No, you were not," retorted the man; "there was a mysterious looking stranger walking close behind you, and he followed you to your house and then disappeared. My chance was gone; and I experienced a sensation I never felt before." "Can it be," it is asked, "that in that dark night the angel of the Lord stood by him and made the fact known?"

#### THE ONENESS OF IT.

CANON Brooke, of St. John's Church, Kennington, England, is about to provide an object-lesson of the solidarity of the Church's work, at home and abroad, by sending two of his present staff of clergy to represent his parish in British Columbia. They will continue to be supported by the parish at home, and will remain by the staff of clergy attached to the parish. Meanwhile they will undertake work for five years in connection with the S. P. G. in a country district in the Diocese of New Westminster. The priests who are going out from St. John's parish do not represent additions to the present staff. Henceforth the parish will have two clergy less to minister to it than it has had before.

A fund has been started in a large Central Church in Korea as a memorial to the late Bishop Turner.

## GENERAL CHURCH NEWS

THE Bishop of Lebombo reports that a serious difficulty has arisen in missionary work in his diocese, owing to the restrictive regulations which were introduced under the authority of the late Portuguese Government. By the new regulations it is provided that teaching in the religious schools is to be in the Portuguese language, and that after a brief interval preaching in a native language or in any language other than Portuguese is to be prohibited. An appeal is to be made to the new government at Lisbon.

In addition to its communicants of American birth, Trinity Church, Houghton, Michigan, U. S. A., ministers to English, Irish, Scotch, Welsh, German, French, Italian, Greek, Swede, Norwegian, Dane, Syrian, Indian, Chinese and Negro. One-tenth of the communicants were baptised in the Roman communion.

A gift of \$20,000, to clear off the parish debt, has been given St. Simon's, Toronto, by one who was formerly a worker among the poor of the parish. The remainder, after all debts are paid, will be used in carrying on parish work. This church gave \$4,300 for missions in the year.

The "Church Times" says that the leakage from the Roman Church in England is so great that the proportion of Romanists to population has, on the admission of great Roman Catholic writers, been decreasing for some decades.

The Bishop of Quebec (Dr. Dunn) and family are to sail for England next month. Before returning they will probably visit the Holy Land.

On January 1st Archdeacon Forneret celebrated the 21st anniversary of his rectorship of All Saints' Church, Hamilton.

An appeal is being made for funds to build a modest mother church for the Diocese of Western China as a testimonial to Bishop W. W. Cassels at the close of the fifteenth year of his episcopate.

The general mission in Toronto is to begin on Ash Wednesday, and is to last ten days. In St. Mary Magdalene's the missionary will be Rev. Mark Pearse; St. Matthias' is to have Father Officer—one of the Holy Cross Fathers; St. Stephens' has secured the Bishop of Montreal, while Holy Trinity is to have Rev. G. F. Davidson, of Guelph. Father Frere is to be at St. Thomas'.

Tonga is a British Protectorate in Polynesia. It is within its bounds that Bishop Willis has been labouring with considerable success. Rev. Ying Sang Mark, his Chinese assistant, and the Bishop are now seeing the nucleus of a promising body of Church people, Tongans taught by Anglicans, to become, some day, the Tonga Catholic Church.

Rev. Canon Tucker has gone into residence and taken up his duties as rector of St. Paul's Cathedral, London, Ontario.

Two "Old Catholic" priests in England have seceded from Bishop Mathew's following and been received into the Church of England and become subject to the Bishop of London.

The daily papers report the impending resignation of the Bishop of Qu'Appelle (Dr. Grisdale). The coadjutor Bishop (Dr. Harding) will succeed to the see.

On January 1st, in the new Cathedral, Capetown, two Bishops were consecrated—Dean Beaven, for Mashonaland, and Archdeacon Balfour, for Basutoland.

There are but few Church people in Apia, the capitol of Samoa, but they are promising £50 a year towards the stipend of a missionary from the Church of England.

Canon Scott Holland, of St. Paul's Cathedral, has been appointed Regius Professor of Divinity in the University of Oxford.

In England it is proposed to revive the ancient Saxon See of Sherborne, which is to embrace the County of Dorset.

# CHURCH TEACHING

## CONVICTIONS.

**C**OBALT—The head of the trainman was thrust into the car, and the word was hurled at the passengers like a solid missile of sound, clean-cut, well-defined, and forceful. There was no room for doubt or question. Here we were in the very heart of silverland with the native wealth which has made it famous,—the world's one thing needful,—packed away in the rocks all around us only waiting to be extracted by its pursuers.

And as we looked from the car windows there rose before us, on every hand, surmounting the jagged ridges on which the town is built, the rough outline of mine buildings, hotels, stores, banks and houses of the world-famed city of silver. It was rather a rough and ready place to look at, and there was a strange mingling of up-to-date touches with conditions quite primitive,—electric light, cement pavements, and fine shop windows, in streets only half reclaimed from the wilderness, and beside mere shacks and log buildings of the most pioneer type. But there were sounds of life and go that told of the Western spirit, and a general atmosphere of "hustling" which showed the dead earnestness of the people in pursuit of their great end and object.

But where are the places of worship? As we look out of our car window they are not in evidence—excepting only that over a distant hill to the east rises the spire of the Roman Catholic Church.

Thrust back on the summit of an almost inaccessible cliff stand the structures of the Church of England and the Methodists, and, a little farther down, that of the Presbyterians. The general effect is that religion has been crowded back by the more important interests of the world. "First this world and the wealth thereof and then, if there be room and time, as much as may be convenient of the Kingdom of God." This is putting it strongly. But it is surely significant that religion is thrust thus into the background while men strive and hustle for the things of this life!

What is lacking is conviction. What is needed is conviction. We need to be as convinced of the value of spiritual things as we are of the value of silver and gold.

This is precisely what we are not! How few among us would give up their worldly

wealth and prospects as soon as their faith. There is a certain amount of fighting for our denominational theories and systems, but there is very little conviction about it. When a man or a woman marries a person of another denomination it seems a simple matter to secure harmony by changing one's religion. If one is disturbed or offended in one communion the feeling is that it is an easy way of settling the matter to join some other body. It is preference or circumstance that holds us to our faith, not conviction. And our unhappy divisions have much to answer for in this connection. "After all are we not all tending towards the same goal?" is the question now in fashion. We have not enough conviction to be true to our professions. To believe Baptism "generally necessary for salvation," or Confirmation a blessed apostolical means of grace on no account to be neglected; or Holy Communion a real feeding on Christ's Body and Blood, to lack which is to starve the soul; or Episcopacy a divinely ordered method of perpetuating the Sacred Ministry, or indeed to hold tenaciously to any of the great doctrines of the Faith for which our fathers were ready to give their lives is considered to-day a sign of old-fashioned narrowness. Convictions are out of date. A general goody-goodness prevails in their place. And the expression of all this is the growing tendency to take up with a general federation of all bodies of Christians each having first cast away its most precious traditions, the result being a vague and formless "undenominationalism."

If the Church were a quarter part as convinced where it is, and what is needed, as the brakeman who called out "Cobalt" or the wealth seekers who press back the Church that they may be uninterrupted in their pursuit of wealth; if Church people everywhere were only as convinced as the early Christians were that the Faith is a most sacred and precious heritage, something not only to live for but to die for, then we might hope to have in the near future if not complete reunion of Christians at least a great revival of Church life, and a large measure of realization of the Lord's injunction, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

**The Algoma Missionary News**

EDITOR:

REV CANON PIERCY, STURGEON FALLS, ONT.

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Sturgeon Falls,  
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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionar work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

STATEMENT OF APPORTIONMENTS  
RAISED IN ALGOMA, 1910.

DEANERY OF ALGOMA

Name of Parish or Mission	Amount of Apportionment	Amount Raised
Blind River	\$ 78.00	\$ 70.00
Bruce Mines	45.00	36.86
Copper Cliff	32.00	33.48
Echo Bay	16.00	5.00
Garden River	27.00	13.00
Gore Bay	56.00	56.00
Korah	45.00	45.00
Little Current	45.00	36.34
Manitowaning	38.00	4.40
Massey and Walford	36.00	10.00
Parkinson	13.00	5.35
Sault Ste. Marie—		
St. Luke's Pro-Cathedral	225.00	225.00
St. John's	60.00	42.95
Bishop Fauquier Chapel	8.00	.....
Silverwater	25.00	25.80*
St. Joseph's Island	45.00	56.97*
Sheguiandah	32.00	.....
Thessalon	50.00	62.51*
Victoria Mines	25.00	15.00**
Webbwood	45.00	45.00
	\$946.00	\$788.66

DEANERY OF MUSKOKA

Aspdin (Stanleydale)	\$ 38.00	\$ 1.23
Baysville	38.00	30.00
Beumaris	32.00	32.00
Bracebridge	100.00	100.00
Franklin	25.00	12.50
Falkenburg	38.00	38.00
Gravenhurst	80.00	22.90
Huntsville	92.00	92.00
Novar	45.00	21.73
Port Carling	50.00	59.31

Name of Parish or Mission	Amount of Apportionment	Amount Raised
Port Sydney	50.00	50.10
Uffington	32.00	25.81

\$620.00 \$487.58

DEANERY OF PARRY SOUND

Burk's Falls	\$ 50.00	\$ 48.10
Byng Inlet	30.00	27.83
Callander	25.00	37.92
Depot Harbour	38.00	39.20
Emsdale	63.00	72.06
Magnetawan	50.00	41.06
Nipissing	25.00	16.42*
Parry Sound	115.00	115.00
Powassan	76.00	49.30
Rosseau	72.00	85.00*
Seguin and Broadbent	45.00	12.16
Sprucedale	8.00	.....
Sundridge	56.00	62.90

\$653.00 \$606.95

DEANERY OF NIPISSING

Cobalt	\$140.00	\$141.63
Charlton	8.00	.....
Englehart	16.00	12.84
Elk Lake City	25.00	4.40
Haileybury	95.00	95.00
Latchford	25.00	.....
New Liskeard	56.00	59.17
North Bay	140.00	140.00
North Cobalt	16.00	22.74*
Sturgeon Falls	70.00	37.26
Sudbury	140.00	140.00
Temagami	8.00	.....

\$739.00 \$653.04

DEANERY OF THUNDER BAY

Fort William—		
St. Luke's	\$ 85.00	\$ 85.00
St. Paul's	95.00	115.05
St. Thomas'	46.00	51.00
Nepigon	16.00	.....
Oliver	25.00	18.00
Port Arthur—		
St. John's	225.00	221.75
St. Michael's	5.00	6.25
St. Ansgarius'	5.00	9.90
Schreiber	65.00	16.70
White River and Missanabie	55.00	45.85

\$642.00 \$569.50

SUMMARY

Algoma	\$ 946.00	\$ 788.66
Muskoka	620.00	487.58
Parry Sound	653.00	606.95
Nipissing	739.00	653.04
Thunder Bay	642.00	569.50
Sundry items		19.27

\$3,600.00 \$3,125.00

Deficit—\$475.00.

\* Part of 1909 Apportionment.

\*\* All 1909 Apportionment.

## THE "BACKBONE" OF THE CHURCH.

**I**N the debate at the recent Cambridge Church Congress on the subject, "The Relation of Episcopal to Non-Episcopal Bodies," the Right Rev. Dr. Kempthorne, Bishop of Hull, asked, "Can we, dare we, surrender the Historic-Episcopate for the sake of peace"? and he answered this question thus: "One can only answer in the words of Bishop Lightfoot: 'We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantage the threefold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church.'" Lightfoot's name has often been dragged into discussions on the Christian ministry by people who have never laid to heart his weighty words. Look at them again. 1. He places the threefold ministry on the same level as "the faith once delivered to the saints," neither one of which can be surrendered or sacrificed. 2. He says the threefold ministry was "inherited from Apostolic times." Mark the words, "threefold" and "Apostolic." There is no break or gap between them. 3. He says the threefold ministry is the "backbone" of the Church—a rather important part of the Church's anatomy. It is as consistent for any Churchman to talk of giving up his "backbone," as to talk of dropping the Episcopate.

The Synod Committee of the Diocese of Fredericton has decided that a memorial to the late Bishop Kingdon shall take the form of a fund to increase the stipends of the clergy.

## ACKNOWLEDGMENTS.

Receipts by Treasurer of Synod to 31st Dec., 1910:—

## MISSION FUND

Bracebridge, \$7.07; St. Thomas' S.S., Bracebridge, \$1.27; St. Paul's, Fort William, \$25.70; M.S.C.C., \$1,125; Emsdale, \$5.16; Kearney, \$2.86; S.P.G., for new work, \$211.05; S.P.G. (£26 10s.), \$127.95; C. & C.C.S. (£81 5s.), \$391.73.

## SUPERANNUATION FUND

Callander, \$3.50; Depot Harbor, \$2.50; St. Paul's, Fort William, \$16.20; Little Current, \$3.71; Burk's Falls, \$2.30.

## SPECIAL PURPOSES

S. P. G. & C. C. C. S.—Callander, \$1.50; Bracebridge, \$1.90; Depot Harbor, \$1; Sturgeon Falls, \$1.90; Thessalon, 76c.; North Bay, \$4; Falkenberg, \$1.35; St. Paul's, Fort William, \$10; Gravenhurst, 45c.; Webbwood, 76c.; Burk's Falls, \$1; New Liskeard, \$2.06; Parkinson, \$1.50.

Chisholm Church—S.P.G., Marriott Bequest, (£25), \$120.65.

St. Stephen's, Bruce Hill, Sault Ste. Marie—W. A., Algoma, \$50.

Richard's Landing Parsonage—Miss Emma Carney, \$5.

## MISSIONARY APPORTIONMENT

Callander, \$31.10; St. Luke's, Fort William, \$85; Uffington, \$5.60; Purbrook, \$3.10; Van-koughnet, \$5.20; Bracebridge, \$43.73; Depot Harbor, \$21; Powassan, \$12; Byng Inlet, \$20; North Bay, \$47.40; St. Paul's, Fort William, \$52.30; St. Thomas', West Fort William, \$30; St. Paul's S.S., Fort William, \$31.65; Little Current, \$16.29; Sucker Creek, \$4.50; St. Luke's Pro-Cathedral, \$150.32; Baysville and Dorset, \$15.36; Webbwood, \$45; North Cobalt, \$16; Korah, \$22.80; Copper Cliff, \$26.20; Silverwater, \$4.27; Meldrum Bay, \$2.43; Port Sydney, \$39.18; Marksville, \$10; Cobalt, \$50.93; Richard's Landing W.A., \$6.87; Richard's Landing S.S., \$5.78; Haileybury, \$38.25; Rosseau, \$39.43; Powassan, \$10.50; Garden River, \$10; Walford, \$10; Sturgeon Falls (add'l.), \$2.25; Huntsville, \$20.14; Bruce Mines, \$27; Thessalon, \$25.50; Blind River, \$27.15; Murillo, \$4.25; Parry Sound, \$101.59; Kagawong, \$7.22; Dunchurch, 66c.; Midlothian, \$1.57; St. John's, Port Arthur, \$181.22; Burk's Falls, \$32.91; Magnetawan, \$34.41; St. John's, Sault Ste. Marie, \$22.55; Echo Bay, \$5.

## EXPENSE ACCOUNT

At Bishop's Visits—Sturgeon Falls, \$3.70; Thessalon, \$3.56; Bruce Mines, \$4.05; Iron River, \$1.11; Sylvan Valley, \$1.70; Echo Bay, \$3.61; Echo Bay Assessment, \$2.50.

## FOREIGN MISSIONS

St. Paul's, Fort William, \$14.35; Depot Harbor, for Jews, \$1.75.

## DOMESTIC MISSIONS

Depot Harbor, \$3.15; St. Paul's, Fort William, \$16.75.

## BISHOP SULLIVAN MEM. FUND

St. Paul's, Fort William, \$24.55; Michael Woods, Esq., \$50.

## CHURCH AND PARSONAGE FUND

J. K. Wilson, \$12.18; Rev. J. Francis, \$10.

## INDIAN HOMES

Mrs. Fremlin, £5; Miss Bevan, £1 1s.; W. A., Quebec Branch, \$50; Callander, flower service, \$1.50.